

TRUTH OF THE SPIRIT.

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of God in its application to Christian character, and Christian privilege, and speak of "perfect love" or "perfect peace," or apply the term to any of the fruits of the Spirit (they are surprised, alarmed, and offended, and begin to cavil at the meaning of the term "perfect." I need not say to the readers that the word "perfect" in its application to Christians has not the same import that it has when applied to God, to angels, to Adam in Eden, or to Noah, or Job, or the perfect man of the Psalmist, because every class of beings has its own peculiar perfection, and we do not predicate the perfection of one class of beings to another class of beings, nor do we predicate the perfection of a class of beings under certain circumstances to the same beings under another and a materially different class of circumstances. The perfection of God and of angels is not spoken of in reference to man. The perfection of man in his pristine state is one kind. The perfection of good men under the patriarchal dispensation is another. The perfection under the Jewish dispensation is another. The perfection under the Christian dispensation is another, and the perfection of men in their glorified state will be quite another, each differing from the other, and yet each perfect; so much on the term here used.

Our peace is "perfect," simply because it is "the peace of God." Our love "perfect," because it is "the love of God" shed abroad in the heart. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

IS ABIDING.

It is not a fitful happiness that, like the morning dew, soon disappears. It is not an experience that comes and goes as the seasons change. It is abiding, is constant, is permanent. The prophet gives us the right idea, Isaiah xlvi, 18, "O, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." A river for beauty, and fertility, and perpetuity, always there, rolling on and on, widening and deepening as it rolls, becoming more powerful and influential as

TEMPTATION A BLESSING.

Men are apt to forget that temptation arising in the providential ordering of life is an opportunity. It opens a door to the higher opportunity. It opens a door to the higher and better life. The man who yields to temptation sinks the lower on account of it; the one who arises to the occasion becomes a stronger and nobler man for it. One of the blessings for which we thank God, when we see the spiritual aspect of things, is the temptation which we overcome. The apostle James, with profound spiritual insight, did not scruple to make the endurance of temptation a beatitude. He wrote: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love Him."—The Watchman.

it makes its way to the ocean of eternal blessedness. The mountain freshet and summer rill and rivulet pass away and evaporate in desert air, but the river, beautiful emblem of Gospel peace, holds on its way despite all opposition.

The peace of which, O Lord,
Thou art the gracious giver,
In one grand, tidal current
Sweeps onward like a river;
A river of deep waters,
Unfailing is their source;
No noontide sun can drink them,
No power can stay their course;
They flow in solemn stillness,
Yet with resistless force;
And long as Zion standeth,
God's everlasting mountain,
So long shall gush that river
Exulting from its fountain

It is a great mercy to have the Gospel of peace, but it is far greater to have the peace of the Gospel.

"DO YOU HOLD TO PROFESSION?"

"Let us hold fast the profession of our faith without wavering."

This question was asked in a spirit bordering on captiousness. The reply was about thus:—I hold to the acknowledgment of every good thing that is in me by Christ Jesus. If I were a sinner, never having received regenerating grace, but convinced of my need of a Saviour, I would, with my present light, feel it my duty to profess to the praise of the Divine Convincer the work of the Spirit in my heart.

Conscious that I could not convict myself, I would acknowledge to the praise of God that He had convicted me. This profession, or confession, whichever you choose to term it, of myself as a convicted sinner, would be a very helpful step toward my conversion. For whose confesseth me before men, him will I confess before my Father and the holy angels. Thus being led on by the Holy Spirit I should, doubtless, soon be a happy convert. I should then hold it to be a duty to profess the further work of the Spirit on my heart, and openly confess with my lips that God had converted me, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." I, in fact, would not expect that the work of salvation would go in my heart, unless as a worker together with God, I should thus obey the divine order, and take the next step so clearly laid down in the heavenly chart.

After having been thus brought out of spiritual Egypt, and my feet not only set in the way to Canaan, but being led forward by the ever blessed Holy Spirit in the way I would feel it my duty to confess this also to the praise of God. And when brought up into the Canaan of rest, through the power of my heavenly Joshua, (for there remaineth a rest for the people of God) I should feel it a most exalted privilege and duty to proclaim to the praise of my great Redeemer, that He was able to perform the mercy promised to our fathers, and had "delivered me out of the hand of my enemies, that I might serve Him without fear in holiness and righteousness all the

days of my life." And if led onward in the King's highway, being enabled through the girdings of Omnipotence to make daily progress onward and upward in the way of holiness, I would hold it to be my duty to profess before God, men, and angels, that through the Omnipotence of grace I was enabled to hold on my way.

I would do this because God says to all His redeemed Israel, "Ye are my witnesses." That is, You know what I have done for you, therefore testify for me. Have I not suffered, bled, groaned, and died for you to make this great salvation possible, and now that I have redeemed you from all iniquity, and brought you into possession of the purchased and long promised grace, testify to the unbelieving multitudes around you of your faith in me as a full Saviour. Tell them that you have proved, and are daily and hourly proving my power to save to the uttermost. Yes! profess your faith not in yourself but in Me. Tell that you have received the sentence of death in yourself that you should not trust in yourself but in Him that raiseth the dead. Open thy mouth wide, proclaim with thy lips, and by thy daily life, thy faith in Him who has saved thee, and is now saving thee, and will save thee evermore by virtue of one continuous act of reliance on the crucified risen Jesus.

My heart believes, my tongue shall tell,
And far and near its "faith profess,"
My soul in rapturous strains shall swell
The praise of Jesus' faithfulness.

—Selected.

THE BLOOD OF CHRIST.

Mrs. E. H. Newhouse.

The blood of Christ! O, precious thought?
What blessed glories hath it wrought
For my poor trembling soul?
O, it hath washed my sins away,
Hath turned my darkness into day,
And made my poor heart whole!

Here is my trust, O, Lord my God,
In that rich blood which stained the sod
Of Calvary's rugged brow;
And in that precious blood I'll rest—
'Twill drive each wrong from their poor
breast
And cleanse me wholly now.

O, yes, I'll plunge beneath that flood,
That priceless fount of holy blood,
So freely shed for me;
And know that from my inbred sin,
And all that is impure within,
It now doth make me free.

Yes, now my Lord, I have no plea
But that this blood was shed for me, r
That I might enter in—
Unto the holiest of Thy love,
And all the worth of that blood prove
Which cleanseth from all sin.

Lord, I am thine, yes, wholly thine,
The sweet assurance now is mine,
While at thy feet I bow—
And consecrate my all to thee,
Through that rich blood which makes me
free,
My Father, even now.

"He who never consents to be emptied
can never expect to be filled."